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A

S E R M O N

PREACHED at the
Cathedral Church of SALISBURY,
OCTOBER the 6th, 1745.

On OCCASION of the
REBELLION in SCOTLAND.

By the RIGHT REVEREND
Thurlock
THOMAS Lord Bishop of SALISBURY.

Published at the Request of the Mayor and Corporation:

BUT

Re-published by Mr. Whiston, with some Additions, 1745-6.

To which Mr. *Whiston* has now added a new Edition of his
Explication of the fifth Vision of the Prophet Esdras, Lib. iv.
Chap. 11, and 12. Concerning an *Eagle*, with XII *Great*
Wings; VIII *Small Wings*; and III *Heads*; besides his *Body*,
and *Talons*; to be destroyed by a *Lion*.

First published on the Back of an open half Sheet of Proposals for
my *Authentick Records*, 1725-6; and again in the *Authentick*
Records themselves, 1727; and now a third Time, 1745-6.

The lofty Looks of Man shall be humbled, and the Haughtiness of
Men shall be bowed down: And the Lord alone shall be exalted in
that Day. Isaiah ii. 11.

L O N D O N :

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JUDGES ii. 7.

And — the People served the LORD all the Days of JOSHUA, and all the Days of the Elders that out-lived JOSHUA, who had seen all the great Works of the LORD, that he did for ISRAEL.

THUS far all is well: God had been extremely gracious and merciful to *Israel*; and those who had seen his Wonders, and had felt the Miseries from which he had delivered them, retained a grateful Remembrance of his Goodness. But the Case quickly altered: No sooner were the Men, who had seen the Works of the Lord, gathered unto their Fathers, but there arose another Generation after them, which knew not the Lord, nor yet the Works which he had done for *Israel*; and the Children of *Israel* did Evil in the Sight of the Lord, [ver. 10.] The Effects of their departing from God their Deliverer, are described at the 14th Verse. *And the Anger of the Lord was hot against Israel, and he delivered them into the Hands of the Spoilers that spoiled them, and he sold them into the Hands of their Enemies round about, so that they could no longer stand before their Enemies.*

You have now the Case of the *Israelites* fully before you. I wish it were a singular Case, and that the rest of the People of God stood clear from the like Imputation. If they do, happy are they; if they do not, they have great Reason to fear that the same Cause will produce the same Effect; and that they likewise shall be sold into the Hands of their Enemies.

It is but a melancholy Reflection to think, that the Misbehaviour here charged upon the People of *Israel*, is almost a natural Effect of the present degenerated and corrupted State of Nature. We receive Benefits with great Warmth and Zeal of Gratitude, and we possess and enjoy them with great Coldness and Indifference; and too often with a total Forgetfulness of the Hand that bestowed them. This Temper discovers itself in the common Affairs of Life, and the mutual Intercourse that Men have with Men. Those who are able to help us, are courted and caressed as long as we want their Assistance; are honoured and revered whilst they afford it; and as soon as they have made us happy, we begin to think they did us but Justice, they gave us only what we had a Right to, and the Acknowledgments due to a Benefactor, are paid to our own Merit and Desert. By these Steps our Success in the World, owing perhaps intirely to the Partiality our Friends had for us, and which ought to make us humble and thankful, leads us to two odious Vices, very incident to human Nature, though very unbecoming the Condition of it, *Pride* and *Ingratitude*.

Publick Blessings make still less Impressions on the Minds of Men, than private Benefactions. Very few think of any Obligation lying upon themselves, for the Good they enjoy in common with their Neighbours. The Peace, and Quiet, and Security, procured by the Care and Protection of Government, is rarely reflected on, as creating any Debt of Gratitude to those who watch for us. When *Tribute* is demanded by those to whom *Tribute* is due, Men are apt to consider what they pay, as so much lost out of their Property: Whereas in Truth, no Part of our Fortune makes

makes a better Return to us, than that which is bestowed to secure the whole, and to maintain Peace and Tranquility in our Days.

What Mischief this Temper of Ingratitude produces in private and in publick Life, is but too manifest. Every Man almost has his Complaint against somebody, who has repaid his good Offices with Neglect and Contempt, perhaps too with Injuries; and in publick Life one would imagine that Liberty was mistaken for a Right to abuse the *Government*; and that the Dignity of a free State, consisted in acting without Regard or Reverence to those who are at the Head of it.

But the Effects of this perverse Disposition acting in the Affairs of this Life, and among ourselves, are Matters of light Complaint, compared with its Influence in Matters of Religion. We have all one great *Friend*, if we would acknowledge him; one great *Governor*, if we would regard him. But we are too apt to deal with God, as we do with the rest of our *Friends*; we intreat, we beg for his Assistance, when we are in Distress, and when we are relieved, we think but little of him.

The common Blessings of Providence are received and enjoyed by Multitudes, who seldom or never think of the Hand that supplies their Wants. The former and the latter Rain, and plentiful Seasons are ascribed to I know not what Course of natural Causes: But such Causes are meant, to which no Thanks are due; and this Notion, contrary to Reason and true Philosophy, is the more readily embraced, because it furnishes Men with the good Things of this World, and lays them under no Obligations to the Author of them. *St. Paul* says, That God, at no Time left himself without Witness, in that he did Good, and gave us Rain from Heaven and fruitful Seasons, filling our Hearts with Food and Gladness. [Acts xiv. 17.] But how has this Evidence been attended to! The constant and regular Supply of our Necessities, makes us imagine that we have a Right to them by Prescription, and that we have a Property in them as *Children of the Earth*: Or, that if any thing is owing to Wisdom, it is to our own Wisdom, in managing the Ground and the Seasons to the best Advantage; and then forgetting the Author of every good Gift, and transferring the Honour due to him, to ourselves, we do, in the Language of the Prophet, *Sacrifice to our Net, and burn Incense to our Drag, because by them our Portion is fat, and our Meat plenteous.* Hab. i. 16.

But however, these common Blessings, which come to all without Distinction, are neglected and overlooked, one would imagine that signal Deliverances wrought in Favour of any People, and in which the Arm of the LORD is made bare, and visible to every Eye, should be had in perpetual Remembrance, and be transmitted with Sentiments of *Gratitude, Honour, and Religion*, to latest Posterity.

But the Case is far otherwise!

The History of the *Jews*, a People under the peculiar and visible Government of Providence, is a Series of Rebellions and Revolts against God, who had frequently and miraculously delivered them from the Hands of their Enemies. In their Story, the Counsels of God with respect to them, and their Neighbours, are laid open; and we see plainly the Relentment of God's Justice against a rebellious People, and in what Manner he raised the Nations round about them, to punish and distress them. From their Example we may learn to reckon with ourselves; and by considering our own Case, know what to fear, and what to hope, from the Justice and Mercy of God; for the Ways of Providence are

unalterable, and the same Wisdom and Justice which governed the *Jews*, governs all the People of the World. The Purposes of God are the same towards all Nations, though not so discernable and manifest, as in the History of the People of *Israel*. Profane History presents us many Instances of Nations subdued under the Hand of their Enemies, and fallen from a State of Pride and Sovereignty, to the miserable Condition of *Slavery* and *Captivity*. There the History leaves us. — It acquaints us with the Facts, and the Politicians of the World are busied in assigning Causes for the surprising Changes that have been in the Nations. Some discern great Wisdom and Conduct on the Side of the Conquerors, and great Mistakes and ill Management on the Side of the Unfortunate; and all agree to ascribe in most Cases the Events and Successes of the War to the Number and Bravery of the Troops. But look into the *Sacred History*, where the Counsels of God are displayed by his holy Prophets, there you will see a plain Reason, why the favourite Nation, delivered most wonderfully and miraculously from the Slavery of *Egypt*, was sold again into Slavery to the *Philistines*, and other Heathen Nations around them. Had this Story been told in the common Way of History, we should have thought this People extremely Weak and Unfortunate, in that they had no sooner escaped out of the Hands of the great and powerful *Kings* of *Egypt*, but they became *Vassals* and *Bonds-men* to the little *Princes* bordering upon *Canaan*. But see the Truth of the Case: They became extremely Unfortunate, because they were extremely Wicked; their Prosperity was their Ruin, as it made them to forget the LORD that bought them. And the Strength which they relied on as their Security, betrayed them to their Destruction, for they had to deal with him who *saveth not Kings by the Multitude of an Host*, [Psalm xxxiii. 16.] nor *giveth the Battle always to the Strong*, [Eccles. ix. 11.] [See the excellent *Monf. Rollin's Ancient History*, Pref. pag. 1—23. at large.]

Let no Man be so weak as to imagine, that this Method of Providence was peculiar and confined to the *Jews*, and that other Nations were left to follow their own Imaginations, and that God regarded them not; for the contrary appears in the same *Sacred History*, in which we have the Account of the *Jerwish Nation*. The Counsels of God were not indeed so manifestly declared to other Nations, by *Prophets* and *Messengers* from God; but the Methods of Justice were the same to all, and the Nations were left to Reason and Conscience, those great Lights given to all alike, to interpret the Conduct of Providence with respect to themselves. Were *Sodom* and *Gomorrhah* destroyed by Chance? No: It was by a Fire from Heaven, commissioned to extirpate a wicked and profane People. Were the *Canaanites* overpowered by the Arms of *Israel*? Certainly not: But God, who had waited in Patience and Forbearance, till the Measure of their Iniquity was full, delivered them up to Destruction. Enquire what became of the great Monarchies of *Affyria*, *Babylon*, and *Egypt*: You may see their Doom foretold by the Prophets, they were to be destroyed for their great *Idolatry* and *Corruption*; and the Prophecies have been so remarkably fulfilled, that they are a standing Lesson of Instruction to all Nations, who have Eyes to see, and Hearts to understand. [See *Rollin*, Vol. VI. pag. 204—212, and 214—226, and 414. Vol. VIII. pag. 448—460.] Thus too it fared at last with the favourite People of the *Jews*; they were often punished in Mercy, and suffered to be miserable, that they might become better; they were from Time to Time admonished by the Prophets; and at last God sent his Son to them:

Him

Him they slew and hanged on a Tree, [Acts v. 30.] and having filled up the Measure of their Iniquity, Vengeance pursued them; and such Vengeance as astonished the World, and does yet astonish it, for *there is no Misery like to their Misery.*

Final Punishments, whereby Nations are intirely rooted out, are of Use to us, as Examples and Warnings to flee from the Wrath to come; otherwise they can do us no Service; for should we ever fall into so wretched a Condition, as to call down such Judgments on our Head, who can deliver us from the Hand of the living God? But other Judgments, how sharp and severe soever they may be, are the Effects of Mercy, and intended for our Correction. — When ancient and late Deliverances are forgotten, and have no Effect upon the Mind; when the Voice of God speaking in his Law, by his Prophets, and by the Ministers of his Word, is no longer attended to; nothing remains but to apply sharper Remedies, or to permit the People to fill up the Measure of their Iniquities, and to perish in their Sins. — 'Tis Mercy to prevent *this fatal* Evil, how corroding soever the Means made Use of by Mercy, may prove. The Perverseness and Corruption of Mens Hearts, justify the Goodness and Equity of God, in inflicting such Punishments, and they must blame themselves for not attending to the gentler and the kinder Calls of Providence.

Perhaps there may be no great Occasion to justify before you the Ways of God towards the Children of *Israel*; we are all of one Opinion to condemn their Perverseness and Ingratitude: So much easier is it, to detect the Faults of others, than to see and acknowledge our own.

But are we innocent from this great Offence?

Let us consider our own Case; and surely we have great Reason to consider it, now the Enemies of our Religion and Liberty, appear with Triumph in our Land, and are in Possession of one ancient and powerful Kingdom united to the Crown of England.

Our unhappy Divisions in civil Matters I chuse to pass over in Silence, at this Time and Place; for I mean no Reproach to any Man. And without Doubt, our Conduct towards God, and our Regard to his Holy Religion, is the first and most interesting Consideration now before us.

It is well known that the People of *Israel* were the chosen, the peculiar People of God; and distinguished from the rest of the Nations, by a special Providence, directing them and their Affairs. If you consider this as the Effect of Partiality, and a weak Fondness for one Sett of Men more than another, you injure the Attributes of God, who acts by Wisdom and Justice in all his Dealings, and is no Respector of Persons, [Acts x. 34.] The House of Abraham was called for the Sake of true Religion; to preserve the Knowledge of the One God among themselves, to propagate it among the Nations, and to prepare the Way for introducing into the World, under proper Circumstances, that Seed in which all the Nations of the Earth are to be blessed, [Gen. xxii. 18.] As they were chosen for these great Purposes, so whenever they acted contrary to them, they ceased to be the chosen People, and were treated as Enemies and Rebels.

We are apt enough to boast of the Purity of our Religion, and our [very imperfect] Reformation from the Errors and Corruptions of the Church of Rome; and to flatter ourselves that we are also a peculiar People of God, and set up by Providence to be the Bulwark of the Protestant Religion. And indeed, if we judge from the many Deliverances we have had, when our Religion and our Liberties were in the utmost Danger, we

have great Reason to acknowledge the Care and Protection of Heaven over us. But remember still, that we too are chosen to profess and maintain the Truth of God's holy *Gospel*, and to bear our Testimony against the Corruptions which have prevailed over the Christian World, [even those in which not only the unreformed *Roman Catholics*, but the imperfectly reformed Protestants are themselves still unreformed] If instead of acting up to this Part assigned us by Providence, we grow careless and indifferent to our holy *Profession*, and suffer a Spirit of Irreligion [or a Contempt and Rejection of any farther Reformation] to prevail over the Nation, we forfeit our Title to God's Protection, we are no longer his chosen People, and must expect to be treated as Enemies and Deserters.

[Hear the great Sir *Isaac Newton*'s most excellent Words, relating to a more through Reformation, out of his Observations on *Daniel*, and the *Apocalypse*. "All Nations, says he, have corrupted the Christian Religion, since its setting up.—The giving Ear to the Prophets is a fundamental Character of the true Church.—The Authority of Emperors, Kings, and Princes, is human: The Authority of Councils, Synods, Bishops, and Presbyters, is human: The Authority of the Prophets is divine, and comprehends the Sum of Religion; reckoning *Moses* and the Apostles among the Prophets. And, *If an Angel from Heaven preach any other Gospel than what they have delivered, let him be accursed*, Gal. i. 8, 9. Their Writings contain the Covenant between God and his People; with Instructions for keeping this Covenant; Instances of God's Judgments upon them that break it; and Predictions of Things to come: While the People of God keep the Covenant, they continue to be his People: When they break it, they cease to be his People or Church, and become the *Synagogue of Satan*, who say they are *Jews*, and are not, *Apoc.* II. 9. And no Power on Earth is authorized to alter this Covenant." See my VI *Dissertation*, pag. 333, 283.]

Our present Situation is attended with Fears and uneasy Apprehensions: And if we look back and consider from whence we are fallen, we may see but too much Reason to suspect that our Fears are well grounded. How has this Nation been blessed with [a good Degree of] the Light of the Gospel? How wonderfully and how often has it been rescued from Danger, when to human Appearance there was no Help at Hand? Scarcely had the Reformation taken Root among us, but a *Popish Queen*, made cruel by *Bigotry* and *Superstition*, ascended the Throne, and applied the only strong Argument of *Popery*, Fire and Faggot, to extinguish the Light that was breaking in upon us. Not only the civil Powers of this Country were in the Hands that meant to destroy that [very valuable Reformation we then had,] but they were supported and united to the Powers of Spain, whose Prince was become a Partner of the Throne of England; who lived to destroy (not in this Country, blessed be God) but in his own Dominions, *Thousands* and *Tens of Thousands* on the Account of Religion.—Such were the Powers under which the Reformation here, still in its Infancy, was to struggle. It is painful to think of the Miseries of that Time; but think of them we ought, and bless God for the noble Examples of Constancy and Christian Courage, left by those he raised up to bear Testimony, at the Expence of their Lives, to [some important Truths of his Religion.] Had this Reign been long and prosperous, it is highly probable, that *Philip* of Spain had left this Country in the same Condition he left his own; where the Inquisition rules with lordly and uncontrollable

uncontrollable Power, over the Consciences, and over the Fortunes of the People. But God, in whose Hands are the Issues of Life and Death, made Way for a *Protestant Princess* to ascend the *Throne*; in whose long and glorious Reign that [very valuable Reformation, how imperfect soever, for certain very much better than our former Popery,] took deep Root; and the *Establishment* of this national Church was compleated. A Work of great *Wisdom* and *Piety* [considering the Ignorance of that Age; with the constant Opposition of its many and potent Adversaries] and so esteemed by the Protestant Churches abroad: [and even by those good Men among ourselves, who still greatly desired a farther Reformation.]

The *Reign* of this glorious *Princess* was almost a continual *Scene* of Deliverances from foreign *Invasions* and *Disturbances* at Home. And, notwithstanding she was distressed on every Side, by *Bulls* and *Curses* from *Rome*; by *Armados* from *Spain*; by *Rebellions* in *England* and *Ireland*, she left this Church and Nation [so far reformed] in Peace and Security. So wonderfully did the Hand of God appear in our Preservation.

Peace and *Security* under a weak *Government* which succeeded, produced by Degrees, a Corruption in *Principles* and *Manners*; which ended at last in the Ruin of [the established] Church, and the Destruction of a virtuous Prince, worthy of a far better Fate. With him fell wise Mens Hopes of [regular] *Order*, and [settled] *Government* in *Church* and *State*. Anarchy and Confusion usurped the *Throne*. [And true primitive Christianity was so little understood by any Party, that those who were never so sincerely disposed to be Christians in earnest, knew not where to find any Standard of such Christianity, among that almost infinite Number of disagreeing SECTS, which then pretended to it.]

But whilst we were under this thick *Cloud*, HE who can bring Light out of Darkness did, against all the Hopes of human Probability, restore to us our former [regular, though imperfect] Constitution in *Church* and *State*: Not by Force of *Arms*, or the Power of *Princes*; but by overruling the Passions of Men; So that even *they* became Instruments in restoring these *Blessings*, who had been greatly concerned in destroying them.

It would be wronging the Nation to say, that this Deliverance at the *Restoration* was not received with great Joy and Pleasure. The Joy indeed was excessive; and, as the Case too often happens, left little Room for sober and serious Reflections. The Hearts of Men being set open to the Impressions and Transports of Joy, soon grew sensual; and the Prosperity of the Nation broke out into *Luxury*, and into all the Vices which naturally attend it. The Sense of *Religion* decayed; and the very Appearances of it were suspected, as a Remnant of that Hypocrisy with which the late Time had been charged. And if we may judge by the Performances of the *Stage*, which are formed to the Taste of the People, there never was a Time when Leudness, Irreligion, and Profaneness were heard with more Patience.

[Nor was the Church of *England* then in any Disposition to enquire farther for any true Standard of genuine Christianity, left by our Lord for the Guidance of his Church, than what the *vulgar Latin Bible* recommended to them; but contented itself with returning to its former imperfect State: Nay rather fell into an unkind Disposition to those good Men, who, although they knew less of Christian Antiquity, were yet more desirous of a farther Reformation; which they thought wanting in the legal Establishment. Yet is it somewhat strange, that upon the several Reviews of Ecclesiastical Matters which have been since made, little

Party Differences and trifling Disputes appeared; insomuch that there was almost a total Neglect of many such original Records of Christianity, still preserved from the first and second Centuries, as could easily have guided them into a through Reformation: I mean especially the Principal of them all, The *Apostolical Constitutions*: Which had been long before published and received by two learned Roman Catholicks, *Turrianus* and *Boetius*; and by the latter of them recommended to the Council of *Trent*, in order to be their *Authentick Standard* for such a Reformation, and without Recourse to which, I am bold to say it, such a Reformation is at present impossible. And certainly a great Shame it is to the Protestant Churches, that after those two original Editions, the former in *Greek*, and the latter in *Latin* 182 Years ago; after the excellent Edition in *Greek* and *Latin* by *Cotelerius* 47 Years ago; all three by Roman Catholicks: Nay even after a *Greek* and *English* Edition and Vindication, published by me 34 Years ago, and an *English* Edition 33 Years ago; after Bishop *Beveridge's* Vindication of their last Chapter, the *Apostolical Canons*, and Mr. *Baratier's* Vindication of the Constitutions themselves; these last by Protestants: Not the Roman Catholick Church only, but the Protestant Churches, the reformed Protestant Churches are still so unconcerned about them.]

But let us consider what Fruit the Nation had of these Things. I shall pass over all the Calamities of that Time, which were many, and mention only that which is the Cause and Foundation of all we fear at present. In the next Reign then we see *Popery* once more exalted to the Throne of *England*, and working to destroy the Religion and Liberties of the People; not by Art and Cunning, and leisurely, but by open and avowed Attempts upon our Constitution. The Laws for the Defence of [the Protestants] Religion were silenced by a dispensing Power; *Papists* were placed on the Bench, on the Seat of Judgment, and at the Heads of Colleges in our Universities: Mens Hearts sunk for Fear, and the Torrent seemed to carry all before it. One happy Effect indeed it had; it awakened Men to a sober Sense of themselves, and their Condition. When they were put in Fear they soon found themselves to be but Men; and they did the only reasonable Thing they could do, apply to God for Protection. The Zeal of the Nation at that Time for [what they thought] the pure uncorrupted Doctrines of the Gospel, in Opposition to the Errors of *Popery*, was perhaps greater than ever it had been from the Days of the Reformation. The Pastors and their Flocks were equally animated with a Constancy and a Courage above Temptation. And the Clergy of the Established Church, under all the Fears and Apprehensions that daily threatened them, maintained the Doctrines of the Reformation, with such Learning, Ability, and Integrity, [and yet with that great Temper and Decency] as did them Honour both at Home and Abroad. [Though it must be confessed, that towards the Conclusion of that Reign, the Professions of the Members of the established Church then made in Time of Danger, for taking away the Offences at which their dissenting Brethren had long stumbled, were too soon forgotten when that Danger was over. Only the Civil Power thought fit to grant them a Toleration.]

Thus were the Hearts of the People turned, as the Heart of one Man. Nor was it in vain they sought the Lord; for by a wonderful Series of Providence, he delivered them from their Distress. And we have seen for many Years the Crown upon the Head of Protestant Princes, the natural Guardians of the Religion and Liberties of this Country.

If we have made a right Use of this last Deliverance, let us fear no Change; for God will not forsake us, till we forsake him. But the Prospect before us, the Danger that draws near us, call upon us to act uprightly with ourselves; and not to deceive our Hearts with Hopes that God will remember us, if we have forgotten him, and the great Things he has done for us.

Our Histories will always remind us of the great Deliverances this Nation has had, and we cannot forget them; nor did the *Jews* forget the Wonders wrought in the Land of *Egypt*, and the Redemption of their *Ancestors* from *Captivity*. The Historical Remembrance of the Facts they had, and we have it. The Charge against the *Jews*, expressed frequently by their forgetting God, is the same which St. Paul brings against the Heathen World: *When they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkened.* [Rom. i. 21.]

Do we stand clear of this Charge? I wish to God we did.

Let not me be the Accuser of my Nation, but let every Man recollect what he has heard, and read, and seen within the Compass of a few Years. Surely the Gospel of *Christ Jesus* was never treated with greater Malice and Contempt by *Jews* or *Heathens*, than it has been in this [still supposed a] Christian Country. Think not that I am condemning a sober Enquiry into the Truth of Religion: God forbid. But what shall we say, for the undisguised Profaneness, and even Blasphemy that has swarmed among us from [the Pulpit or the Press.] Many Instances might be given; but [two ought] never to be forgotten. The *One*, where a most exalted Hymn of Christian Devotion, and used most frequently by this Church, the *Te Deum*, in which *Angels*, and the blessed *Spirits* above join with us, has been perverted to the highest Impiety and Blasphemy, that ever the Wickedness or Malice of Mans Heart could conceive. [The Other, where a pretended *Dissenter*, but in reality neither a *Churchman* nor *Dissenter*, but an *Ecclesiastical Mountebank* has been permitted every Lord's Day Evening, openly and in a particular Congregation, to expose the Christian Religion, and its most ancient Liturgy, to the Sport and Pastime of profane Persons; and this for no less than 20 Years together.] These, and other Crimes of the same Nature, are indeed chargeable on the Authors: But how deplorable must the State of a Nation be, when Men find Encouragement to provide such Entertainment for the Publick. *Pudet hæc opprobria nobis et dici potuisse, et non potuisse refelli.*

Look into common Life (not to pry into the secret Faults of Men) but to see what is become of that Sense of Religion, which once animated the People. When Popery was breaking in upon us, our Churches were crowded; and unhappy was the Man, who by Sicknes, or any real Necessity, was prevented in his Attendance in the House of the LORD. Is it so now? Is not Sunday become a Day of Diversion to the *Great Ones*, and a Day of Idleness to the *Little Ones*? And has not this been manifestly followed by a great Increase of great Wickedness and Violence among the lower People? *Theft* and *Rabbery*, which used to be secret Crimes, now appear armed in our Streets; and are supported by Numbers strong enough to defy the Power of the Magistrate. The unruly Passions of Men must be governed, either by Force, or by Religion. Force cannot watch at all Doors, to prevent further Mischief; but Religion is a *Certinel* placed in every Heart, to guard it against Wickedness. And it is but a natural Consequence, for Men to grow violent and injurious to others, in Proportion as their Sense of Religion decays. But

But amidst this Ruin of *Virtue* and *Religion*, one Thing there is that still may be thought Matter of Comfort; that the Nation is generally averse to *Popery*: But it is some Abatement *even* to this Comfort to consider, that the Fear of *Popery* is not always a Concern for the Purity to the *Gospel*, but a Fear meerly of the Powers of a *Popish Church*. Those who have the least *Religion*, and are grown wild with Notions of *Liberty*, have Reason to be apprehensive of Ecclesiastical Courts and *Inquisitions*, under the Direction of *Popery*. But in this there is no *Virtue* or *Merit*, though it may be perhaps an happy Circumstance at *present*, that there is *something* in *Popery*, for those to be afraid of, who have no Regard for *Religion*.

But in the mean Time, has not *Popery* been daily getting Ground on us, by the artful and unregarded Insinuations of the *Adversary*? and by Applications of another Kind; which do indeed but little Honour to the Converts, or the *Converters*? The Price at which a Man may sell the *Protestant Religion* is become almost a stated and well known *Sum*; and there are known *Markets* in which a Man may sell the *Faith* in which he was born and bred. Such new purchased Profelytes make no great Figure; for this Method indeed has no Effect but upon the lowest People. And considering how improper an Application this is to the *Conscience*, there is Ground to suspect, that it is made Use of rather to raise Recruits against a proper Time, than in Hope to make real *Converts*. I wish we may not soon feel the Effects of this Management so long connived at.

But to return to ourselves: To prevent this, and whatever else we may apprehend from the Danger and Displeasure of God, let us seek the Lord in our Distress; and by acknowledging our own Unworthiness, and the Abuse of former Mercies, render ourselves Objects of his Goodness and Forgiveness. We have but too exactly copied the Behaviour of the *Jews* in their Days of Prosperity; let us learn of them likewise in their Adversity, and cry unto God for Help against our Enemies. Let us set a due Value upon the Blessings bestowed on us, and walk worthy of the Light of the *Gospel* which has shone among us; that our Conduct and Behaviour may bear Testimony to the Truth we profess.

[However, one Thing I must earnestly recommend farther, that since what alarms us the most, and is of all Things the most unjustifiable in *Popery*, I mean Persecution for Religion, may by no Means be imitated by us Protestants. This would afford some Example, Justification, or Excuse to *Popish Barbarities*; which have indeed been so many and so great, that even several of the Roman Catholicks themselves appear now to be ashamed of them. I must also recommend it seriously to all Protestant States, I mean to their Governors especially, that they be ever ready to grant all sober Roman Catholicks that intire Liberty of serving God according to their own Consciences in Protestant Countries, which we justly expect *Popish States* should grant to Protestants; as far I mean as they can possibly grant them, consistent with publick Peace. They are our *Christian Brethren*, how erroneous soever, and ought to be invited by our Christian Love, and kind Behaviour towards them, *who are not free from great Errors ourselves*, to unite with us in restoring that holy Faith, Practice, Worship, and Discipline, which was *once*, and but *once delivered to the Saints*, by our Saviour and his Apostles. *Jude ver. 3.*]

And as in all the Dispensations of Providence towards us, it is expected from us, that we should make Use of the Means which God hath put in our

our Power, for our own Defence and Safety; let us on this Occasion, with Cheerfulness, and the Hearts of Men who trust in God, be ready to employ our *Persons* and our *Fortunes* in the Defence of our King and Country, and that Constitution in Church and State, under which we live; [till Providence afford us the happy Opportunity of amending the same in a peaceable Manner.] Let every Man do his Part: He who can do least, can pray for the Peace of Jerusalem. [Psalm cxxii. 6.] Every Man may reform one, that is, himself, and hil up perhaps that Number of the Righteous, for the Sake of which the Nation may be saved.

In a Word, the Time calls upon us, to be serious, to think of God and OURSELVES; and according to the Advice of the Psalmist, with which I shall dismiss you, *To stand in Awe and sin not, to commune with our own Heart, and in our Chamber, and be still. To offer the Sacrifice of Righteousness, and to put our Trust in the LORD.* [Psalm iv. 4, 5.]

An Explication of the fifth Vision of the Prophet Esdras. Lib. IV. Chap. xi. and xii. Concerning an Eagle with XII Great Wings: VIII Small Wings; III Heads; besides his Body, and Talons; to be destroyed by a Lion.

Preparatory OBSERVATIONS.

I. SINCE God himself, in his Exposition of this Vision, assures the Prophet expressly, that it belongs to the same *fourth* or *Roman Empire*, which was formerly shewn to his Brother *Daniel*; and which we know was not only more obscurely intimated by *Moses* to come from far, from the Ends of the Earth, as the Eagle *flieth*; but was more distinctly described in the Apocalypse of St. *John* afterwards; where we have the direct Mention of *Two Wings* of the same *Great Eagle* also: Our Expositions of this Vision ought all along to respect those other parallel Prophecies, and to have the chief Regard to those several Countries and Kingdoms, which those other Prophecies describe, and confine themselves to. Which Rule I shall all along carefully observe in this Exposition. xii. 11, 12. Dan. ii. and vii. Deut. xxviii. 49. Apoc. xii. 14.

II. Since, therefore, those other Prophecies of Scripture, distinguish the four Monarchies *Geographically* as well as *Chronologically*, and do not meddle with those Parts of the *Roman Empire*, which once belonged to any of the former Monarchies: We are here only to take Notice of those Parts thereof, which are peculiar to the *North-western Branch* of that Empire; without meddling either with *Asia*, or with the *South-eastern Parts* of *Europe*, so far as they have been separated from the *North-western*; which Rule I have accordingly all along carefully observed in this Exposition also. See *Essay on the Apoc.* pag. 258. *et alibi passim.*

III. The Position or Situation of this *Roman Eagle*, is that of his Wings and Heads stretched out, and in a flying or hovering Posture: and directed from *South-east* to *North-west*; or from the River *Euphrates* to *Great Britain*; the intire Length of the *Roman Empire*. His Center or Navel is at *Rome*; and his Heads are Westwards; one on the North; another on the South; and the principal on the Middle. xi. 2, 5.

IV. Accordingly all the Countries on the North of this Eagle's middle Line, are here supposed to be on his *right Side*, and those on the South on his *left Side*. xi. 12, 22, 24, 35. xii. 29.

V. The XII *Great Wings* of this Eagle are distinct Kingdoms and Governments, within the *Roman Empire*; of great Activity and Power in different Ages successively. xi. 1, 2, 5—8, 12, 13, 14, 18, 19, 22. xii. 14, 15, 16.

VI. The VIII *Small Wings*, derived from the other, are also VIII lesser Kingdoms or Governments, as old as some of the *Great Wings*; but most remarkable and potent at different Times, after those Wings are gone. xi. 11, 20, 21, 24, 34. xii. 2, 19, 20, 21, 29, 30.

VII. The III *Heads* are III particular Great Kingdoms or Governments, domineering and tyrannizing within the Compass of that Empire, a little before its Destruction. xi. 1, 4, 10, 23, 24, 29—35, 45. xii. 2, 22—29.

VIII. The *Body* of the Eagle is different from these VIII Lesser Wings and III Heads, during all the later Ages of that Empire. xi. 10, 23, 45. xii. 3, 17.

IX. This *Body* of the Eagle will naturally denote an Empire composed of many particular Principalities, united into *one Body*. xi. 23—45. xii. 3.

X. The Talons of the Eagle will naturally denote two other Kingdoms or Governments, the one on the right, the other on the left Side, more cruel and griping than any of the *Small Wings*. xi. 45.

XI. The Time here belonging to every one of the XII *Great Wings*, is not that of their intire Duration, but of their *watching*, or of their active and powerful Condition only. xi. 4, 7, 8. xii. 22.

XII. The mighty Cry upon the Danger this Eagle is here described to have been in of perishing, after two of his great Wings were gone, which he escaped; must be that terrible Noise and Shouting that was made on the Inundation of the barbarous Nations, which after *A. D.* 375, and after the End of the *Roman Cæsars*; in the fourth and fifth Centuries attacked, and went near to overthrow the *Roman Empire*; but which Overthrow that Empire then escaped. No other like Danger having ever happened to that Empire, since it was established to this Day. xi. 10. xii. 17, 18. See *Essay on the Apoc.* pag 159, 160. pag. 217, 218.

XIII. The Duration of the active State of all the X later Great Wings or Kingdoms of this Eagle, must not be more than half the Duration of the active State of the second Wing or Kingdom. xi. 15, 16, 17.

N. B. The Characters contained under these Observations, are so many, and so plain, and so easily discovered in History, that any Exposition which evidently agrees to them all, can hardly be supposed other than the true Exposition. To which Characters, whether the present Exposition do thus evidently agree, must be left to the Judgment of the inquisitive and learned Reader.

An Explication of the XII Great Wings of the Roman Eagle.

I. The *Roman Common-wealth*, from the Conquest of the *Cimbri* in the North of Germany, when the Romans first used the Eagle as their *Ensign*, in the 104th Year before the Christian *Æra*; till *Julius Cæsar* was made perpetual Dictator, in the 47th Year; for 58 Years. xi. 1, 2, 5, 6, 12,

6, 12, 13, 18, 19. xii. 14, 16. See *Essay on the Apoc.* p. 159—165. and pag. 248—252.

II. The *Roman Monarchy* under the *Cæsars*; from that 47th Year, till the building *Constantinople*, A. D. 330. for 377 Years, [whose Half is 188½ Years.] xi. 15, 16, 17. xii. 15.

III. The *Roman Monarchy* under the *Emperors of Constantinople*, till its Division into the East and West Empires, from A. D. 330, to 395, for 65 Years. xi. 18.

IV. Part of the *Roman Empire* under the Western Emperors, after that Division, from A. D. 395 to 455, for 60 Years.

V. Part of the *Roman Empire* under the *Vandals*, from A. D. 406 to 534, for 128 Years.

VI. Part of the *Roman Empire* under the *Heruli*, from A. D. 476 to 493, for 17 Years.

VII. Part of the *Roman Empire* under the *Ostrogoths* in *Italy*, from A. D. 493 to 552, for 59 Years.

VIII. Part of the *Roman Empire* under the *Visigoths* in *Spain*, from A. D. 583 to 714, for 131 Years.

IX. Part of the *Roman Empire* under the *Exarchs of Ravenna* in *Italy*, from A. D. 567 to 753, for 186 Years.

X. Part of the *Roman Empire* under the Kings of *Lombardy*, from A. D. 753 to 774, for 21 Years.

XI. Part of the *Roman Empire* in *Italy* under the *Franks*, from A. D. 774 to 888, for 114 Years.

XII. Part of the *Roman Empire* in *Italy* under the *Italians*, from A. D. 888 to 962, for 74 Years.

An Explication of the VIII Small Wings of the Roman Eagle.

I. The Kingdom of *Suevi* in *Spain* and *Portugal*, from A. D. 409. It reigned under *Theodimirus* and *Miro*, between A. D. 558 and 593.

II. The Kingdom of the *Britains*, from A. D. 447. It tried to reign under King *Arthur*, between A. D. 515 and 542.

III. The Kingdom of the *Saxons*, &c. in *England*, from A. D. 455.

IV. The Dukedom of *Savoy*, from A. D. 879.

} To be destroy'd before the awaking of the III Heads. xi. 3, 11, 20, 21, 24, 31. xii. 2, 19, 20, 21.
 } To continue to the End, and then to try to set up new Kingdoms too late.

N. B. The last State of these two is not included in the Reproof of the small Wings; as if these were not Persecutors at that Time.

V. The Kingdom of *Leon* and *Asturias* in *Spain*, from A. D. 726 to 1038, for 312 Years. United to *Spain*.

VI. The Dukedom of *Burgundy*, from A. D. 413 to 1477, for 1064 Years. United to *France*.

VI. The Kingdom of *Naples* and *Sicily*, from A. D. 1000 till 1504 for 504 Years. United to *Spain*.

VIII. The Kingdom of *Hungary*, from A. D. 900 to 1562, for 662 Years. United to the House of *Austria*.

N. B. The two first of these four were to be destroyed, but without the Mention of those that were to destroy them. [The three Heads being not then very powerful.] but the two last were to be destroyed by some of the three Heads of the Eagle distinctly: As came to pass accordingly. N. B.

N. B. If it be said that the famous Kingdom of the *Saracens* or *Moors* in *Spain*, is here omitted, I answer, that such Kingdoms as were neither originally a Part of the *Roman Empire*, nor ever became such a Part by Insertion and Coalition in Laws and Religion therewith, as did the other barbarous Nations, which was the Case of the *Saracens*, have no Pre-
tence to be any Part of the *Roman Eagle*, and so are justly excluded from our present Catalogue of its Kingdoms, which is only concerned with the Body, the Wings, the Heads, and the Talons of the *Roman Eagle*.

An Explication of the III Heads of the Roman Eagle.

I. The Kingdom of *France* in the Middle, since *Francis* the Great A. D. 1515. most of whose Successors have persecuted the Protestant, ever since they appeared in the World: Which *Head* was all along more potent than either of the rest. This *Head* has already disappeared suddenly, in the Person of *Lewis XIVth*, he has already died, after he had been thoroughly vanquished by *Queen Ann's* General, the great Duke of *Marlborough*, not by the Sword in Battle, but with Pain on his Bed, A. D. 1715, in exact Agreement with this Prophecy.

II. The Kingdom of *Spain* on the Left or South Side; since *Ferdinand* the Catholick, the Author of the *Inquisition*, A. D. 1468, whose Successors have still persecuted the Protestants, ever since they appeared in the World. This Head is to be devoured by the next Head, i. e. by that on the Right or North Side; and this with the Sword.

III. The House of *Austria* on the Right or North Side; since the Emperor *Albert* of *Austria*, A. D. 1438, which Family hath also persecuted the Protestants, ever since they appeared in the World. This Head is to perish by the Sword at last. xi. 1, 4, 9, 23, 24, 29, 30—35. xii. 22—30.

An Explication of the Body of the Roman Eagle.

This Body of the Eagle can be nothing, I think, but the German Empire, since *Charles* the Great, A. D. 800, and must consist of the several particular Electorates and States of *Germany*, that are within the old *Roman Empire*, or South of the *Danube*. xi. 37, 45, 46. xii. 3, 31, 32, 33.

An Explication of the Talons of the Roman Eagle.

These Talons must be two very cruel and rapacious Kingdoms or Governments, one on the North, and another on the South Side, but too small to be called Heads of the Eagle; with which they are contemporary. I interpret them of the Kingdom of *Portugal*, since A. D. 1640, and of the *Netherlands*, since 1558; both which have been bitter Persecutors of the Protestants ever since they appeared in the World: Witness not only in general the *Inquisition* in *Portugal*, and the Severity of the *Netherlands*, both well known; but in particular the barbarous *Inquisition* at *Goa*, and the savage Cruelty of the Duke *D'Alva*, belonging to the same Governments.

C O N C L U S I O N.

The intire Body of this Eagle, with his horrible Great Wings, and wicked Small Wings, and malicious Heads, and hurtful Talons, are all to perish, upon the Approach of the *Lion of the Tribe of Judah*, and Seed of

of *David*, when he comes to Judgment, a little before the Restoration of the *Jews*, [at A. D. 1766. See *Sacred History of the Old Testament*, pag. 431—435.] xi 37, 45, 46. xii. 3, 31, 32, 33, 34. *Apoc.* v. 5.

N. B. The Reader cannot possibly understand these two Chapters of *Esdra*s thoroughly, as here explained, without consulting the *Arabick* Copy, as well as that in our Bibles: Both which Copies stand in opposite Columns, at the End of my fourth Volume; and may be had separately at every one of the Places where these Proposals are given, pr. 1 s. It will also be very proper for the curious Reader to peruse Dr. *Lee's* learned Dissertation upon this Book already published; which is sold at the same Places, price 1 s. and his very valuable *Exposition of its VII Visions*, almost ready for the Press, price 1 s. 6 d. To which this my *Exposition of the Vth Vision* is designed as a *Supplement*.

March 21, 1725-6.

William Whiston.

N. B. In my Chronological Table, published A. D. 1721, I unhappily followed *Jerom's* Copy of the *Samaritan Pentateuch*, in the Years of *Mathuselah* and *Lamech*, which has 249 Years more than the Copies of *Eusebius*, *Syncellus*, and all the present Copies afford us. So that whereas the 6000 Years of the World in that Table, and in my latest *Sacred History of the Old and New Testament*, which is accommodated to it, end at *Luther's* Beginning, A. D. 1517; by this other Calculation, which is far more authentick, those 6000 Years end not till 1766. See my *Josephus* Dissert. iv. §. 6, 7. pag. 65, and pag. 152. And *Essay on the Revelation*, Edit. 2d. pag. 322. And principally which is there quoted, *Authentick Records*, pag. 462, 463, 464. With the *Sacred History of the Old Testament*, pag. 435.

N. B. That our present Dread of the Prevalence of Popery again, over the Protestant Religion in general, which from mistaken Applications of certain Prophecies of the *Apocalypse*, such great Men as Archbishop *Usher*, Sir *Isaac Newton*, and Dr. *Clarke*, have supposed, may not at this Juncture torment us overmuch, and betray us into unwarrantable Extremes against the Papists, of which I am sensible we are now in great Danger; I shall here add a Clause out of my *Essay on the Revelation*, 2d Edit. pag. 309, 310, to prevent it. Where I having interpreted, *Apoc.* vii. 9—17. and its Parallel, xiv. 6, 7. of the Protestant Reformation: To which, and to which only, those Texts seem to be applicable, I collect our Security from any such general Return of Popery and Popish Persecution, out of Chap. vii. 16, 17. Where I there draw the following Corollary: "Hence we see the Vanity of all those Fears and pretended Predictions, as if there was to be a total Suppression, or at least a general Depresson and Persecution of the re'o-med Religion, before the Fall of Antichrist. For we have here, according to our present Exposition, our Saviour's firm Promise to the Protestant Churches in general; (for of any particular Church we have nothing revealed,) that, *They shall hunger no more, neither thirst any more; and that the Sun shall not light on them, nor any Heat. For the Lamb which is in the Midst of the Throne shall feed them, and shall lead them to living Fountains of Waters, till at length, God shall wipe away all Tears from their* " Eyes.

“ Eyes. Which gracious Promise, as it respects the reformed Churches
 “ in general, to which alone it belongs, has been plainly fulfilled hither-
 “ to; and so we need not at all doubt, but what remains shall be equally
 “ fulfilled hereafter.”

N. B. I would here farther desire the Reader to mind some very remarkable Observations of Bp. Burnet, in the *History of his own Times*, at the Years 1672 and 1685, that the Protestant Religion has been very wonderfully and providentially preserved *five*, he should have said *six* several Times: (1.) When the Emperor *Charles Vth*, got the two Heads of the Protestants, the Elector of *Saxony*, and the Landgrave of *Hesse* into his Custody, 1547. (2.) When Queen *Mary* married *Philip* of *Spain*, 1554, and both of them zealously endeavoured to extirpate the Protestant Religion, by the bitterest Persecutions, 1555, 1556, &c. (3.) When the *Spanish* Armado came to overturn the Protestant Religion in *England*, and to depose Queen *Elizabeth*, 1588. (4.) When, after the Battle of *Prague*, 1620, the Protestant Elector Palatine, then chosen King of *Bohemia*, as well as almost all the Empire came under the *Austrian* Yoke. (5.) When *Lewis XIVth*, overran *Holland*, one of the grand Supports of the Protestant Religion, 1672. (6.) When King *James II*, in his four Years Reign, from 1685 to 1688, did almost accomplish the Introduction of Popery into these Kingdoms; which were the principal Support of the Protestant Religion in the World. Now I say, that as the Protestant Religion has been thus very wonderfully and very providentially delivered *six* several Times already, so if it be not our own Fault, by our Obstinacy against farther Reforms, to a prodigious Degree, we may justly depend upon a like Deliverance now at this *seventh*, and I believe *last* Crisis, by the same Interposition of Providence for our Preservation. Nor indeed does the most potent King of *Prussia's* late particular Care to protect the Protestants in *Saxony* in his last Treaty, upon his late very great and very unexpected Success there, seem to me any other than a Pledge of the divine Protection and Preservation of the Protestant Religion at this Juncture also.

N. B. I conclude the whole with my earnest Desire, joined to my Hopes and Belief, that all Christian Princes, so called at least, will ere long lay aside their unchristian Wars one with another, to the shedding of such great Quantities of Christian Blood, that even the *Turks* themselves, formerly great Destroyers of Mankind, are ashamed of us, and publicly exhort us to Peace and Unity; and may I live to see them *beat their Swords into Plough Shares, and their Spears into Pruning Hooks*; and that *Christian Nations shall not lift up Sword against Nations, neither learn War any more*, II. ii 4. As also I particularly wish, that our own Governors, both in Church and State, may at length learn to rule those that are under their Care, by the Laws of God, and not by the Laws of Men; and so set themselves for a Pattern, that most excellent Christian Hero, the great Grandfather to our present Princess of *Wales*, *Earnest the pious Duke of Sax Gotha*; whose Life, published in *English* by Mr. *Philips*, the late Preceptor of His Royal Highness the Duke of *Cumberland*, 1740. I heartily recommend to the careful Perusal of every Christian Reader.

LYNDON, Rutland,
 Feb. 8, 1745-6.

William Whiston.